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THE ORIGINAL
LAITY'S DIRECTORY;

OR, THE
O R D E R



OF THE
CHURCH-SERVICE,
ON

SUNDAYS AND HOLY DAYS;

WITH

Several other useful OBSERVATIONS,

According to the LATIN Directory.

For the Year of our LORD, M DCC LXXXVI.
Being the Second after LEAP-YEAR.

Abbreviations and Notes.

B C D, *signifies* Bishop, Confessor, and Doctor.
M Martyr. Ms Martyrs. V Virgin. C Confessor. d double. gr d greater double. fd semi-double. white, red, &c. in *Italic*, *denotes* the Colour of the Ornaments for the Day. Holidays are in Capitals.

N. B. The regular Clergy sometimes vary from these Colours, on account of the Festivals belonging to their respective Orders.

Feria is the Week Day which has no Festival.

The common commemorations, are those following the *Magnificat*, in the Vespers for Sunday : *Term begins*, *Term ends*, mean the Beginning and Ending of that Time which is appointed four Times in the Year for hearing and determining Causes in *Westminster-Hall*.

The *Indulgences* mentioned in this Directory, are for all the Districts.

Note, The Mass is said of a Sunday or Feast, unless it be a Semi-double, Simple, or *Feria*; for then it may be said in *Black* for the Dead, or a Votive one may be said for some Saint, or Festival, except within a privileged Octave, such as the Octave of Christmas, Epiphany, Holy Week, Easter, Whitsuntide, Corpus Christi, and some other particular Days.

Sometimes the Colour at Vespers is different from that of the Morning, because they are made of the following Feast, with the Colour belonging to it.

In M com. signifies the commemorations in the Mass, which are made at the Collect, the Secret, and post Communion.

The Laity's Directory, for 1786.

*The Martyrdom of St. Apollonius, and his Companions,
the 7th of March, the Year is not known.*

WE are told by the ancient Solitaries, that in the time of the persecution, (of *Galerius*) there was a person whose name was Apollonius, whose merit and virtue were recompensed with deaconhood. He was constantly going from cell to cell, and from monastery to monastery, to exhort the brethren to martyrdom, and to inspire them with his fortitude and courage. Being seized himself and imprisoned, several pagans came thither to insult him, and to have the whimsical and detestable pleasure of blaspheming against God in his presence. Of that number was a certain player upon the flute, who was called *Pbilemon*: this man, who had rendered himself agreeable to the people by his songs and his buffooneries, was desirous of meriting still more their good graces, affected to say all manner of injuries to the holy deacon. He called him villain, impious, seducer, a man, in fine, who merited the public hatred. *Apollonius* gave him no other answer, but: I pray God, my son, that he may pardon you all your passions, and may not impute to you as a sin, the injurious words which you utter against me. *Pbilemon* was touched with the moderation of that holy Solitary, and in the very moment felt, that these few words had made an impression upon his heart, which had something in it supernatural and divine; so that he being no longer able to resist that violent emotion, declared aloud that he was a christian. This declaration made a noise, and was very soon carried to

the ears of the judge. He himself approaching to the tribunal, said boldly to him, in the presence of a croud of people that surrounded him : you act as a bad judge, when you punish innocent people, men who love God, are holy and religious : the christians are irreprehensible in their doctrine as well as in their manners. The judge, who knew that *Philemon* was a man who made it his business to cause laughter, and to be diverting upon every thing, thought at first that he was meditating some buffoonish scene ; but at length discerning that he spoke seriously, he said to him : you have lost your wits, *Philemon*, and you are out of your good senses. It is not I, answered *Philemon*, who have lost my wits, but it is yourself. Yes, an unjust fury possesses you, and makes you shed the blood of a multitude of good people. For my part, I declare to you that I am a christian : and be it known to you, that there are no men upon earth who are comparable to them in goodness. The judge at first endeavoured to bring him back by the means of caresses and flatteries ; but finding this was to no purpose, he had recourse to violence, tho' with as little success.

J A N U A R Y has XXXI Days.

- 1 SUNDAY (*vacant*) CIRCUMCISION of our LORD, d 2 cl *white*. Preface and Commun. as in the Mass of Nativity. Vespers second of it, with commem. of St. Stephen.
- 2 Monday, Octave-day of St. Stephen, d *red*,
- 3 Tuesday, Octave-day of St. John, d *white*.
- 4 Wednesday, Octave-day of Holy Innocents, d *red*.
- 5 Thursday, Octave-day of St. Thomas, d *red*. vigil.
- 6 Friday, abst. EPIPHANY of our LORD, d 1 cl *white*. Mass and Vespers of it.
- 7 Saturday, abst. of the Octave, sd *white*. M f q
1 a sd *white*.

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- 8 1 SUNDAY after Epiph. within the Oct. *fd white.*
 In M. com. Oct. Vespers of it, com of the Oct.
- 9 Monday, of the Octave, *fd white.*
- 10 Tuesday, of the Octave, *fd white.*
- 11 Wednesday, of the Octave, *fd white.*
- 12 Thursday, of the Octave, *fd white.*
- 13 Friday, abst. Octave-day of Epiph. *d white.*
- 14 Saturday, abst. St. Hilary B C *fd white.* f M 1 a.
- 15 2 SUNDAY after Epiph. H. NAME of JESUS,
d 2 cl white. In M. com. of Sunday, and of
 St. Maur. in low Mass, last gospel of Sund. Pre-
 face of Nativity. Vespers second of it, com. of
 Sund. and of St. Marcellus.
- 16 Monday, St. Marcellus P M *fd red.*
- 17 Tuesday, St. Anthony Abb. C *d white.*
- 18 Wednesday, St. Peter's chair at Rome, gr *d white.*
- 19 Thursday, St. Wulstan B C *d white.*
- 20 Friday, abst. S S. Fabian and Sebast. M S *d red.*
- 21 Saturday, abst. St. Agnes V M *d red.*
- 22 3 SUNDAY after Epiph. *fd green.* In M. 2d.
 Prayer, *Deus qui salutis*; 3d. *Ecclesiæ tuæ,*
 or *Deus omnium fidelium.* Vespers of it, com.
 of St. Raymund, and of St. Emerentiana, V M.
 M 1 q nn.
- 23 Monday, St. Raymund C *fd white.* Term begins.
- 24 Tuesday, St. Timothy B M *fd red.*
- 25 Wednesday, Convers. of St. Paul gr *d white.*
- 26 Thursday, St. Polycarp B M *fd red.*
- 27 Friday, abst. St. John Chryf. B C D *d white.*
- 28 Saturday, abst St. Paul 1 hermit, C *d white.*
 (15 inst.)
- 29 4 SUNDAY after Epiph. St. Francis de Sales B C
d white. In M. com. and last gospel of Sund.
 Vespers second of him, com. of Sunday, and of
 St. Martina.
- 30 Monday, St. Martina V M *fd red.* n M 3 m.
- 31 Tuesday, St. Peter Nolascus C *d white.*

IN the mean time they learn that the change of *Philemon* had happened only since *Apollonius* had spoken to him. Upon this presumption they put *Apollonius* upon the rack ; he is treated as a seducer, and punished as such. Would to God, said the holy man, in the midst of his torments, that you, O judge, and all you that hear me, would suffer yourselves to be thus seduced. What a happy seduction would it be for you, how desirable is such an error ! The judge hearing him speak in this manner, condemned him to be burnt with *Philemon*. They enter into the fire with smiling countenances, and *Apollonius* was heard praying in the midst of the flames in these terms : O Lord, abandon not to the fury of wild beasts the souls of those that believe in thee, but shew that thou art truly their Saviour. No sooner had the Saint finished his prayer, than, in the sight of the judge, and of all the people, a cloud descended upon the pile, and entirely extinguished the fire of it. This wonder caused a prodigious astonishment in their minds ; to such a degree that the judge and the people cried out all together : the God of the christians is great, he is immortal, he is the only and the true God. The prefect of *Alexandria* having had knowledge of this whole affair, became, if this expression may be allowed, more cruel than himself, and exceeded his ordinary cruelty, he sent commissioners to the places, to inform against the judge and the people, who were converted at the sight of the miracle which we have mentioned, and to bring them loaded with chains to *Alexandria*. But those who had the order to arrest them, found themselves convinced by the discourse of *Apollonius*, which was rendered so efficacious by grace, that those persons having received the faith with all their hearts, which he announced to them, delivered themselves to the prefect with those whom they had brought, and confessed openly that they were christians. The prefect terrified with so many conversions, and provoked
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at the generous resistance which these new faithful made against him, he ordered them all to be thrown into the bottom of the sea, that impious man not knowing that he made so many christians of those who were but catechumens before. For, in a word, it was less death than baptism which they received in the waves.

However their bodies, by a most particular disposition of Providence, were driven upon the shore by the waves, and taken away by the faithful whom charity had brought to that place. They were all laid in one grave, where divers miracles were daily wrought, those martyrs being always ready to receive the vows and the prayers of those who have recourse to their intercession, which they never employ with God in vain.

F E B R U A R Y has XXVIII Days.

- 1 *Wednesday*, St. Ignatius B M *fd red.*
- 2 *Thursday*, Purification of B V Mary d 2 cl *white.*
Of devotion. (At the blessing of Candles, *purple.*)
In M Preface of the Nativity. Vespers second of it, com. of S S. Vincent and Anastasius, and of St. Blasse, after Complin, Anth. *Ave Regina.*
- 3 *Friday*, abst. S S. Vincent and Anast. Ms *fd red.*
(22 Jan.)
- 4 *Saturday*, abst. St. Andrew Corfine B C d *white.*
- 5 5 *SUNDAY* after Epiph. St. Agathy V M d *red.*
In M. com. and last gospel of Sund. Vespers second of her, com. of Sunday, and of St. Dorothy.
M f q 8 n.
- 6 *Monday*, St. Dorothy, V M *red.*
- 7 *Tuesday*, St. Romuald Ab C d *white.*
- 8 *Wednesday*, St. John de Matha C d *white.*
- 9 *Thursday*, St. Apollonia V M *red.*

- 8 *The Martyrdom of St. Euphemia.*
- 10 *Friday*, abst. St. Scholastica V d *white*.
- 11 *Saturday*, abst. of our B Lady, *white*.
- 12 SEPTUAGESIMA SUNDAY, fd *purple*. In M. 2d Prayer, *A cunctis*, 3d *ad lib*. Vespers of it, with the com. commemorations.
- 13 *Monday*, of the Feria *purple*. f M 5 m. Term ends.
- 14 *Tuesday*, St. Valentine M *red*.
- 15 *Wednesday*, SS. Faustin and Jovita Ms *red*.
- 16 *Thursday*, of the Feria, *purple*.
- 17 *Friday*, abst. of the Feria, *purple*.
- 18 *Saturday*, abst. of our B Lady, *white*.
- 19 SEXAGESIMA-SUNDAY, fd *purple*, In M 2d Prayer, *A cunctis*, 3d *ad lib*. Vespers of it, with the common commemorations.
- 20 *Monday*, of the Feria, *purple*.
- 21 *Tuesday*, of the Feria, *purple*. M 1 q 8 m.
- 22 *Wednesday*, St. Peter's chair at Ant. gr d *white*.
- 23 *Thursday*, of the vigil, *purple*.
- 24 *Friday*, abst. St. Mathias Ap. d 2 cl *red*. Of devotion, M of it. Vespers second of it, com. of our B Lady.
- 25 *Saturday*, abst. of our B Lady, *white*.
- 26 QUINQUAGESIMA-SUNDAY, fd *purple*. In M. 2d Prayer, *A cunctis*, 3d *ad lib*. Vespers of it, with the common commemorations.
- 27 *Monday*, of the Feria, *purple*.
- 28 *Shrove-Tuesday*, of the Feria, *purple*. n M 2 a.

A Discourse of St. Asterius upon the Martyrdom of St. Euphemia, Anno Domini 307.

BRETHREN, some days ago as I was reading *Demosthenes*, I by chance met with one of his finest pleadings. It was that in which he urges *Equinas* in a strong and ardent manner, and where he seems to overwhelm that dangerous adversary under a heap of enthymemes. I even felt myself oppressed and fatigued

tigued with the length of my reading, and I perceived that I stood in need of a little walk to refresh myself after so close an application. Therefore I departed from my house, and walking some time in the great place with two or three persons of my acquaintance, I went into the church to pray at ease. Passing under one of the porticoes, I was struck with the beauty of a picture which I saw there, and which was empanelled in the wainscot. One would take it for a work of *Euphranor*, or of some other of those famous painters of antiquity, who painted nothing but finished pieces, and who knew so well how to give life and motion to all their figures. You may read this if you please; but since I find myself at leisure, I will endeavour to make an exact description of that excellent piece. We orators have our colours and our pencils, as well as the painters.

A virgin consecrated to God is the principal personage in it, and her death is the subject of it. Her name was *Euphemia*. When the persecution was the most violent against the christians, that illustrious virgin gave her life to Jesus Christ. Those among her citizens who made profession of the same religion as she did, charmed with the holiness of her life, and with the generosity of her death, have erected a tomb for her near the church. There it is that every year they render public honours to her, the concourse is prodigious, and all the people celebrate the day of the victory of *Euphemia* there with great rejoicings, as a festival in which all the people take a share. Excellent preachers are not wanting, who make the elogy of the Saint, and who by fine and eloquent discourses honour her memory. They take care to teach their auditory the circumstances of the combat, which she maintained with so much glory against the tyrants; but a painter also was there, who, through a motive of piety, drew the same history upon cloth, and the picture of it is to be seen fixed against the wall, and above

the tomb of the holy martyr. Behold what that master-piece of art contains.

The governor of the province appears therein seated upon a high tribunal, his looks rude and wild are directed towards the Saint. Wrath sparkles in one of his eyes, and cruelty in the other : for art, when it has attained to perfection, makes the passions arise and move, as it pleases, in an inanimated matter. On each side of the governor there are some officers of justice, whom he has called to assist him in judgment, and at his feet are clerks, soldiers, and executioners. One of them has tablets in one hand, wherein he seems to be writing the answers of the Saint ; the other hand in which he holds the pencil, is raised some little above the tablets, whilst he looks at the Saint, lifting up his head, with his mouth open, as if he had a mind to bid her speak louder and more distinctly, for fear that hearing her only by halves, he should happen to write the things otherwise than she has spoken them, and that he should draw upon himself thereby the reprimand of the judges.

M A R C H has XXXI Days.

- 1 *Ash-Wednesday*, of the Feria, *purple*. A fast, and so is every day, except Sundays, which are abstinence, during the penitential time of lent. *Unless ye do penance, ye shall all perish likewise.* Luke xiii. 3, 5.
- 2 *Thursday*, S Chad. B C d *white*.
- 3 *Friday*, St. David B C d *white*. (1 inst.)
- 4 *Saturday*, St. Casimir C sd *white*.
- 5 1 *SUNDAY* of Lent, sd *purple*. In M 2d Prayer, *A cunctis nos*, 3d *Omnipotens sempiterne Deus*. Vespers of it, with the common commemorations. *A plenary indulgence, and till next Sunday inclusive, except the West, in all the districts.*

6 *Monday*,

- 6 Monday, of the Feria, *purple*.
- 7 Tuesday, St. Thomas of Aquine, C D d *white*.
M f q 5 m.
- 8 Wednesday, Ember-day, St. Felix, B C d *white*.
- 9 Thursday, St. Frances, wid. d *white*.
- 10 Friday, Ember-day, the forty martyrs, fd *red*.
- 11 Saturday, Ember-day, St. John de Deo, C d *white*.
- 12 2 SUNDAY of Lent, fd *purple*. In M 2d Prayer,
A cunctis nos, 3d Omnipotens sempiterne. Vespers first of St. Gregory, com. of Sunday.
- 13 Monday, St. Gregory, B C D d *white*. (Yesterday)
- 14 Tuesday, of the Feria, *purple*. f M 10 n.
- 15 Wednesday, of the Feria, *purple*.
- 16 Thursday, of the Feria, *purple*.
- 17 Friday, St. Patrick, B C fd *white*.
- 18 Saturday, of the same, *purple*
- 19 3 SUNDAY of Lent, fd *purple*. In M 2d Prayer,
A cunctis, 3d Omnipotens. Vespers first of St. Cuthbert, com. of Sunday.
- 20 Monday, St. Cuthbert, B C d *white*.
- 21 Tuesday, St. Benedict, Abb C d *white*.
- 22 Wednesday, St. Joseph, Patriarch, spouse of BVM
d 2 cl *white*. (19 inst.)
- 23 Thursday, of the Feria, *purple*. M 1 q 2 m.
- 24 Friday, of the Feria, *purple*.
- 25 Saturday, ANNUNCIATION of B V M d 2 cl
white. In M com. and last gospel of the Feria.
Vespers second of it, com. of 4 Sunday.
- 26 4 SUNDAY of Lent, fd *purple*. In M 2d Prayer,
A cunctis, 3d Omnipotens. Vespers of it, with
the common commemorations.
- 27 Monday, of the Feria, *purple*.
- 28 Tuesday, of the Feria, *purple*.
- 29 Wednesday, of the Feria, *purple*. n M 12 n.
- 30 Thursday, of the Feria, *purple*.
- 31 Friday, of the Feria, *purple*.

THE virgin is standing, cloathed in a brown stuff; the painter gives her the cloak of a philosopher, as a person that makes a particular profession of wisdom. She has an agreeable countenance; but how beautiful would her soul appear to those that could see it in all its perfection. Two soldiers lead her towards the governor: the one pulls her towards him, the other shoves her behind. There is perceived in the air of the face, and in her whole countenance, both modesty and firmness; she bows her eyes indeed, as not daring to lift them up upon all those men that are about her, and also fearing to meet their looks; but one perceives notwithstanding through that modest bashfulness, an assurance and intrepidity which are the effect of the greatness of her faith. I confess I have been more than once enraptured at the sight of a picture of *Medea*, and I could not then be silent upon the praises of the painter, who had made so fine a thing; there we beheld the Princess of *Cholcos* just going to slay her two sons: she lifts up her hand, and is ready, it seems, to plunge a poniard into their breasts. Pity and anger divide the air and disposition of her countenance; both these occupy her at the same time; they appear distinctly together there: wrath seems to be furious and ready to shed blood; and maternal love appears there also abhorring so great a crime, and begging pardon for innocent sons. But since I have seen the inimitable picture of *Euphemia*, I have no longer any thing but indifference for that of *Medea*. The picture of *Euphemia* has all my admiration, and that is a small affair for him who has left us so perfect a work. He is no less admirable in the mixture of the passions, than in that of the colours; he in such a manner tempers generosity with modesty, and heightens modesty with generosity so well, that he joins together two motions of the soul entirely opposite, without producing any contrast from that union.

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Let us continue our description. A little further you see two executioners half naked disposing themselves to torment the Saint. One takes her by the head, throws her down, and holds her with his hands, whilst the other forces open her jaws, and dashes out her teeth. There are also instruments of that punishment there, a little mallet, and a kind of auger. Here it is that I can no longer restrain my tears, I must give them leave to flow ; compassion also stops my hand, and does not permit me to continue my recital. The pencil has represented the drops of blood so naturally, that you would think you see them flowing from the lips of the virgin ; and being moved to pity thereby, you quickly turn away your eyes filled with tears from thence. The Saint is perceived in one of the corners of the picture to be in prison ; she is praying with her hands stretched out, as it were to employ the help of him for whose love she suffers. That sign which the christians are wont to reverence and to represent every where, is over her head, and seems to descend from heaven : I believe it is sent to her as a presage of her martyrdom. For at some distance from thence, the painter has lighted a great fire, whose flame arises in thick clouds, which are expressed with strokes extremely natural, and with a deepish red. The virgin is in the midst of it, with her hands and eyes lifted up towards heaven ; neither grief nor fear are perceived in her ; but on the contrary, a calm joy shines forth, which makes one judge that she imagines she is not far from the moment which is to put her in possession of an eternal happiness. My pen must stop where the pencil has stopt. However you may inform yourselves by your own eyes, if we have been faithful in representing to you all the graces and beauties of that excellent picture.

APRIL has XXX Days.

- 1 *Saturday*, of the same, *purple*. This day, before Vespers, the pictures and crucifixes are to be veiled with purple, in memory of our Saviour's retiring from the temple and concealing himself from the Jews.
- 2 **PASSION-SUNDAY**, *fd purple*. M of it.. Vespers first of St. Richard, com. of Sund.
- 3 *Monday*, St. Richard, B C d *white*.
- 4 *Tuesday*, St. Isidore, B C D d *white*.
- 5 *Wednesday*, St. Vincent Ferrer, C d *white*. M f q 4 a.
- 6 *Thursday*, St. Francis of Paula, C d *white*. (2 inst.)
- 7 *Friday*, Seven Dolours of B V M gr d *white*.
- 8 *Saturday*, of the same, *purple*.
- 9 **PALM-SUNDAY**, *fd purple*. The gospel at blessing the palms is read at the end of low Mass. Vespers of it. *A plenary indulgence, and till Low-Sunday inclusive, in all the districts.*
- 10 *Monday*, of the Feria, *purple*.
- 11 *Tuesday*, of the Feria, *purple*.
- 12 *Wednesday*, of the Feria, *purple*. Tenebræ.
- 13 *Mandý-Thursday*, d 1 cl *white*. Tenebræ. f M. 3 a.
- 14 *Good-Friday*, d 1 cl *black*. Tenebræ.
- 15 *Holy-Saturday*, d 1 cl *white*.
- 16 **EASTER-SUNDAY**, d 1 cl *white*. M and Vespers of it. After complin, Anth. *Regina Cæli*.
- 17 **EASTER-MONDAY**, d 1 cl *white*. M and Vespers of it.
- 18 *Tuesday*, d 1 cl *white*. Of devotion. M and Vespers of it.
- 19 *Wednesday*, of the Octave, *fd white*.
- 20 *Thursday*, of the Octave, *fd white*.
- 21 *Friday*, abst. of the Octave, *fd white*. M l q 4 a.
- 22 *Saturday*, abst. of the Octave, *fd white*.
- 23 **LOW-SUNDAY**, d *white*. M of it. Vespers second of it, com. of St. Fidelis.

24 *Monday*,

- 24 *Monday*, St. Fidelis, M d *red.*
 25 *Tuesday*, abst. St. Mark Evang. d 2 cl *red.* M of him. Vespers second of him, com. of SS. Cletus, &c. (Long Litanies are to be said, *purple.*)
 26 *Wednesday*, S S. Cletus, &c. Bs Ms fd *red.*
 27 *Thursday*, St. George, M Patron of Engl. d 1 cl *red.* (23 inst.)
 28 *Friday*, abst. St. Leo, P C d *white.* (11 inst.) n. M 4 m
 29 *Saturday*, abst. St. Peter, M d *red.*
 30 2 *SUNDAY* after East. Octave-day of St. George, d *red.* In M com. and last gospel of Sunday. Vespers first of St. Philip and James, com. of St. George, only.

The Martyrdom of St Serenus, about the Year 307.

SERENUS was a Grecian ; he came to *Sirmium*, and resolved to spend the rest of his days there ; he bought a garden and cultivated it himself, nourishing himself with the fruits and pulse which the ground of that garden produced. The persecution beginning to be severe, *Serenus* concealed himself ; but at the end of some months he returned, and resumed the cultivation of his trees. One day as he was in his garden, employed in his ordinary labour, a woman, who by her appearance seemed to be a person of rank, came thither with two young girls to walk. *Serenus* having perceived her, said to her : Madam, what are you looking for ? This garden, she answered him, has seemed very agreeable to me, and if you please, I will take a turn or two in it. A woman of your rank, replied *Serenus*, to be walking at such an hour as this ! Madam, adds he, this is an undue hour, it is noon, and I apprehend that some other motive than that of walking brings you hither ; I am not
 your

your affair, believe me, depart immediately, and be more regular and more reserved for the future.

That woman went out of the garden confused and foaming with rage, not because she was turned out, but because she could not satisfy the infamous passion which had brought her thither. She resolved to be revenged of him from whom she imagined to have received so great an affront. She wrote therefore to her husband, who belonged to the house of the emperor *Maximian*, and complained to him of a pretended violence which had been done to her. The husband having received that letter, went to the emperor, and demanded justice for his honour abused. Lord, says he, our days are worn out, and our lives are consumed in the service of your majesty, our wives find themselves exposed to the insolence of a corrupter. The emperor gave him a rescript addressed to the governor of the province, by which he was enjoined to cause all manner of satisfaction to be made to that offended husband. He departs from the court with that order, and goes with all speed to avenge his wife of an injury which she had not received. Arriving at *Sirmium*, he goes to the house of the governor, and put the rescript into his hands. I have been abused, says he, in the person of my wife, and I demand a reparation proportionable to the indignity of the action. And what is that insolent man, says the governor, who has dared to violate the respect which is due to a lady of that distinction, whose husband has the honour to approach the person of the emperor? Let me instantly know his name, that I may cause justice to be executed upon him. He is a man, replied the husband, whose name is *Serenus*, a miserable gardener. The governor gave orders to seek him immediately, and to bring him to him.

M A Y has XXXI Days.

- 1 *Monday*, S S. Philip and James, Aps. d 2 cl *red*.
Of devotion. In M Preface of Apost. Vespers
second of them, com. of St. Athanasius.
- 2 *Tuesday*, St. Athanasius, B C D d *white*.
- 3 *Wednesday*, Invention of H. Cross, d 2 cl *red*. Of
devotion. In low M com. of St. Alexander, &c.
Preface of the Cross. Vespers second of it, com.
of St. Monica. Term begins.
- 4 *Thursday*, St. Monica, wid. d *white*.
- 5 *Friday*, abst. St. Catherine of Siena, V d *white*.
M f q 4 m.
- 6 *Saturday*, abst. St. John Ap. at Latin-gate, gr d *red*.
- 7 3 SUNDAY after Easter, St. Stanislaus, B M d
red. In M com. and last gospel of Sunday. Vesp-
ers first of the Apparition, com. of St. Stanislaus,
and of Sunday.
- 8 *Monday*, Apparition of St. Mich. Arch. gr d *white*.
- 9 *Tuesday*, St. Gregory Naz. B C D d *white*.
- 10 *Wednesday*, St. Antonine, B C fd *white*.
- 11 *Thursday*, St. Pius 5 P C d *white*.
- 12 *Friday*, abst. S S. Nereus, &c. Ms fd *red*.
- 13 *Saturday*, abst. St. Anselm, B C D d *white*. (21
Ap.) f M 7 m.
- 14 4 SUNDAY after Easter, fd *white*. In M com.
St. Boniface, 3d Prayer, *Concede*. Vespers of it,
com. of St. Hermenegild, and of the Cross.
- 15 *Monday*, St. Hermenegild, M fd *red*. (13 Ap.)
- 16 *Tuesday*, St. Ubald, B C fd *white*.
- 17 *Wednesday*, St. Paschal Baylon, C d *white*.
- 18 *Thursday*, St. Venantius, M d *red*.
- 19 *Friday*, abst. St. Dunstan, B C d *white*.
- 20 *Saturday*, abst. St. Bernardine, C fd *white*.
- 21 5 SUNDAY after Easter, St. Peter Celestine, P C
d *white*. In M com. and last gospel of Sunday.
Vespers second of him, com. of Sunday, and of
S S. Soter, &c. M l q 1 m.

22 *Monday*,

- 22 *Monday*, abst. Rogation, S S. Soter, &c. P Ms red. This, and the two days following, the long Litanies are to be said, *purple*.
- 23 *Tuesday*, abst. Rogation of the Feria, *purple*.
- 24 *Wednesday*, abst. Rogation and vigil of the Feria, *purple*.
- 25 *Thursday*, ASCENSION of our LORD, d r cl white. After the gospel of high Mass, the paschal candle is extinguished and taken away. Vespers second of it, com. of St. Augustin.
- 26 *Friday*, abst. St. Augustin, B C Apost. of Engl. d 2 cl with an Octave, *white*.
- 27 *Saturday*, abst. St. Philip Neri, C d white. n M 8 a.
- 28 SUNDAY within the Oct. fd white. In M com. of Octaves. Vespers first of St. Aldelm, com. of Sund. and of the Oct. of Ascens. and of St. Aug.
- 29 *Monday*, St. Aldelm, B C d white. (25 inst.) Term ends.
- 30 *Tuesday*, of the Octave, fd white.
- 31 *Wednesday*, of the Octave, fd white.

WHEN *Serenus* was come, the governor asked him his name : my name, answered he, is *Serenus*. The governor says: what vocation are you of? I am a gardener, says *Serenus*. Governor : why have you had the insolence to insult the wife of a lord of this distinction? *Serenus* : I have never insulted any woman. The governor : let him be put to the question, to make him confess what lady he insulted when she came to walk in his garden. *Serenus* : I well remember, that a lady came some time ago into my garden at an undue hour, with a design, she said, to walk in it. It is true, I took the liberty to remonstrate to her, that it was contrary to order and decency, for a person of her sex and quality to come from home at such an hour. The husband remained confused at this

this discourse of *Serenus*, which instantly opened his eyes upon the conduct of his wife: and shame preventing his speaking, he retired without urging the governor further to avenge him of the innocent gardener.

However the governor comprehending by this answer of *Serenus*, that he was a good man, who so far from taking an advantage of the weakness of a woman, had reprehended her with a generous liberty, suspected that he was a christian. This obliged him to examine him more particularly. Who are you, says he, and what is your religion? I am a christian, replied *Serenus*, without hesitating a moment. And how have you escaped us, replied the governor, where have you hidden yourself so well hitherto, and how could you dispense yourself from sacrificing to the gods? Providence, replied *Serenus*, has ordained it so, and has preserved me until the present. It seems indeed, that God had rejected me as a stone improper to enter into his edifice; but he has the goodness to take me to day in order to place me in it. However, I am ready to suffer all things for his name, that I may be received into his kingdom amongst the number of his Saints who are there already. This confession provoked the governor to great anger. Ah well, said he to him, since you have been willing to elude the edicts of the emperor by flight, since you have hidden yourself, that you might not defer to them, and since you would not sacrifice to the gods, for the reparation of all these crimes you shall lose your head. As soon as this sentence was pronounced the Saint was taken away, and led to the place of his punishment, where his head was cut off on the eighth calends of *March*, under the eternal reign of Jesus Christ, to whom be glory and honour in all ages. *Amen.*

J U N E has XXX Days.

- 1 *Thursday*, Octave-day of Ascens. gr d *white*.
- 2 *Friday*, abst. Octave-day of St. Aug. d *white*.
- 3 *Saturday*, fast, vigil of Pent. fd *red*. M f q 7 a.
- 4 **WHIT-SUNDAY**, d 1 cl *red*. M and Vespers of it. *A plenary indulgence, and till Trinity Sund. inclusive, in the Lond. and West. districts; till Sund. fortnight in middle district; and till the Octave-day of Corpus Christi in the North.*
- 5 **WHIT-MONDAY**, d 1 cl *red*. M and V of it.
- 6 *Tuesday*, of the Octave, d 1 cl *red*. Of devotion. M and V of it.
- 7 *Wednesday*, fast, Ember-day, of the Octave, fd *red*.
- 8 *Thursday*, of the Octave, fd *red*.
- 9 *Friday*, fast, Ember-day, of the Octave, fd *red*.
- 10 *Saturday*, fast, Ember-day, of the Octave, fd *red*.
- 11 **TRINITY SUNDAY**, d 2 cl *white*. In M com. and last gospel of Sund. Vespers of it, com. of St. John, Sund. and of S S. Basilides, &c. Ms f M 10 n.
- 12 *Monday*, St. John-a Facundo, C d *white*.
- 13 *Tuesday*, St. Anthony of Padua, C d *white*.
- 14 *Wednesday*, St. Basil the great, C d *white*.
- 15 *Thursday*, **CORPUS CHRISTI**, d 1 cl *white*. In M Preface of Nativity. Vespers of it. *A plenary indulgence, and during the Octave, in the Lond. and West. districts.*
- 16 *Friday*, abst. of the Octave, fd *white*. Term begins.
- 17 *Saturday*, abst. of the Octave, fd *white*.
- 18 2 **SUNDAY** after Pent. within the Oct. fd *white*. In M com. Oct. and of S S. Mark and Marcel. Vespers first of St. Juliana, com. of Sund. of the Oct. and of S S. Gervase, &c. Ms.
- 19 *Monday*, St. Juliana, V d *white*. M 1 q 8 m.
- 20 *Tuesday*, of the Octave, fd *white*.
- 21 *Wednesday*, of the Octave, fd *white*.
- 22 *Thursday*, Octave-day of Corp. Christi, gr d *white*.

23 *Friday*,

The Acts of St. Phileas, and of St. Philoromus. 21

- 23 *Friday*, abst. St. Barnabas Ap. gr d red. (11 inst.)
 24 *Saturday*, abst. St. John the Baptist, d 1 cl white.
 Of devotion. M of it. Vespers second of it,
 com. of 3d Sund.
 25 3 *SUNDAY* after Pent. fd white. In M com.
 Oct. Vespers first of SS. John, &c. com. of Sund.
 and of the Oct. n M 12 n.
 26 *Monday*, SS. John and Paul, Ms. d red.
 27 *Tuesday*, St. Alban, M gr d red. (22 inst.)
 28 *Wednesday*, fast, vigil St. Leo, P C fd white.
 29 *Thursday*, SS. PETER and PAUL Ap d 1 cl
 red. M and V of it. *A plenary indulgence, and*
during the Octave, in all the districts.
 30 *Friday*, abst. commem. of St Paul Ap. d red.
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*The Acts of St. Phileas, and of St. Philoromus,
 about the Year of Jesus Christ, 306.*

PHILEAS having been placed upon the tribune,
Culcian, governor of *Alexandria*, said to him : do
 you think you can at length become wise ? *Phileas*
 answered him : I believe I have always been wise.
 Sacrifice then to the gods, says *Culcian*. *Phileas* said :
 I will not sacrifice to them. What is your reason for
 it, says *Culcian* ? *Phileas* answered : the holy scrip-
 ture forbids me to do it. Whosoever, it says, sacri-
 fices to other Gods, than to the true and only God,
 shall be exterminated. Ah well, says *Culcian*, sacri-
 fice then to that only and true God. I will not sacri-
 fice to him neither, says *Phileas* : for it is written
 also : what have I to do with all your sacrifices, says
 the Lord, (Exod. XXII. 20.) that multitude of vic-
 tims cannot please me ; I am full : I will neither have
 your holocausts, nor the fat of your lambs, nor the
 blood of your goats, nor even the flour of wheat,
 though you should offer them to me. What then,
 says *Culcian*, are the sacrifices which are agreeable to
 your

your God ? *Phileas* said : those in which we offer to him a pure heart, a sincere love, and the words of truth. Sacrifice, I tell you, says *Culcian*. *Phileas* said : I will not sacrifice. *Culcian* said : did not *Paul* sacrifice ? No, undoubtedly, said *Phileas*. And did not *Moses*, said *Culcian* ? That was permitted the jews, said *Phileas*, but only in *Jerusalem* : thus when they offer sacrifices now in other places, doubt not of it, they sin mortally. *Culcian* said : all these discourses serve for nothing : let us come to the fact, you must sacrifice. *Phileas* said : I do not intend to defile my soul, neither will I lose it. *Culcian* said : what are we willing to lose our souls ? *Phileas* said : yes, you will lose it, and you will lose your body also. *Culcian* said : what, this body ? *Phileas* said : yes, that same body. *Culcian* said : do you sincerely believe, that this flesh will one day rise again ? *Phileas* said : I have not the least doubt of it. *Culcian* said : let us speak of other things : did not *Paul* renounce him whom you call the Christ ? *Phileas* said : no. *Culcian* said : would you dare to swear it ? *Phileas* said : we are forbidden to swear : we are only permitted to say : yes, yes ; no, no. *Culcian* said : was not *Paul* a persecutor all the time of his life ? *Phileas* said : no. *Culcian* said : he was a man of no great genius, he was a *Syrian*, and spoke bad *Syriac*. *Phileas* said : you are deceived, he was a *Hebrew*, and commonly spoke *Greek* : moreover he was very learned. *Culcian* said : will you not say that he was more learned than *Plato* ? *Phileas* answered : not only more learned than *Plato*, but more than all the philosophers in the world. And this is so true, that he converted a great number of them. Will you allow me to tell you some one of his maxims ? *Culcian* said : sacrifice. *Phileas* said : I have told you already, that I will not sacrifice. *Culcian* said : do you fear the reproaches of your conscience ? *Phileas* answered : yes. *Culcian* said : and you do not fear its reproaches for your hard-

ness

ness towards your children and your wife. *Phileas*: because the interest of God is preferable to every other; for the scripture says: thou shalt love the Lord thy God who made thee. *Culcian*: what God? *Phileas* lifting up his hands towards heaven, said: the God who has made the heavens, the earth, the sea, and all that they contain: the creator of all visible and invisible things, who is incomprehensible, whom we can neither define nor represent, who alone is, and subsists, and remains in all ages. *Amen.*

J U L Y has XXXI Days.

- 1 *Saturday*, abst. Octave-day of St. John Bap. d *white*.
- 2 4 *SUNDAY* after Pent. Visitation of B V Mary, gr d *white*. In M com. of Sunday, of the Oct. and of SS. Processus, &c. last gospel of Sunday. Vespers second of it, com. of St. Norbert, of Sunday, and of the Octave.
- 3 *Monday*, St. Norbert, B C d *white*. (6 June) M f q 10 m.
- 4 *Tuesday*, St. William, B C d *white*. (8 June)
- 5 *Wednesday*, of the Octave, fd *red*. Term ends.
- 6 *Thursday*, Octave-day of Apost. d *red*.
- 7 *Friday*, abst. Translation of St. Thom. M gr d *red*.
- 8 *Saturday*, abst. St. Elizabeth, Q wid. fd *white*.
- 9 5 *SUNDAY* after Pent. fd *green*. In M 2d Prayer, *A cunctis*, 3d *ad lib*. Vespers of it, com. of 7 Brethren; with the common commemorations.
- 10 *Monday*, The 7 Brethren, Ms fd *red*.
- 11 *Tuesday*, St. Mary Magd. of Pag. &c. fd *white*. (3 June) f M 11 m.
- 12 *Wednesday*, St. John Gualbert, Abb. C d *white*.
- 13 *Thursday*, St. Anacleto, P M fd *red*.
- 14 *Friday*, abst. St. Bonaventure, B C D d *white*.
- 15 *Saturday*, abst. St. Swithin, B C d *white*.

16 6 SUN.

- 16 6 SUNDAY after Pent. B V Mary of Mount Carmel, gr d *white*. In M com. and last gospel of Sund. Vespers of it, com. of St. Osmund, and of Sunday.
- 17 Monday, St. Osmund, B C d *white*.
- 18 Tuesday, St. Camillus de Lellis, C d *white*. M l q r a.
- 19 Wednesday, St. Vincent a Paulo, C d *white*.
- 20 Thursday, St. Jerom Emelian, C d *white*.
- 21 Friday, abst. St. Henry, Emp. C fd *white*.
- 22 Saturday, abst. St. Mary Magdalen, d *white*.
- 23 7 SUNDAY after Pent. St. Apollinaris, BM d *red*. In M com. of Sund. and of St. Liborius, last gospel of Sund. Vespers second of him, com. of Sund. of St. Alexis, and of St. Christina.
- 24 Monday, vigil St. Alexis, C fd *white*.
- 25 Tuesday, St. James, Ap. d 2 cl *red*. Of devotion. In low M com. of St. Christopher. Vespers second of it, com. of St. Anne, n M 9 m.
- 26 Wednesday, St. Anne, mother of BVM gr d *white*. Of devotion M of it. Vespers second of it, com. of St. Margaret, and of St. Pantaleon M.
- 27 Thursday, St. Margaret, Q. wid fd *white*. (10 June)
- 28 Friday, abst. SS. Nazary, &c. Ms fd *red*.
- 29 Saturday, abst. St. Martha, V. fd *white*.
- 30 8 SUNDAY after Pent. fd *green*. In M com. of SS. Abdon, &c. 3d Prayer, *A cunctis*. Vespers first of St. Ignatius, com. of Sunday.
- 31 Monday, St. Ignatius of Loyola, C d *white*.

THE other judges often interrupted *Phileas*, and said to him : why dost thou resist the governor ? *Phileas* replied to them : I do but answer the questions he asks me. Leave off all those vain discourses, replied *Culcian*, and sacrifice. I will not sacrifice, answered *Phileas*, nor will I do that injury to my

my soul. But do you think after all, that there are but the christians who take so great a care of it : have your pagans apprehended less to render it unhappy ? Consider *Socrates* : he was led to death ; did the sight of his wife and children make him change his sentiments ? Did it make him ask pardon ? Not at all : he cheerfully swallowed the poison. *Culcian* said : confess the truth, are you fully convinced that Christ was God ? *Phileas* answered : entirely convinced. *Culcian* asked : and what proofs so convincing have you of it ? *Phileas* : what proofs ? I have a thousand. Sight given to the blind, hearing to the deaf, lepers healed, and the dead raised to life again, the dumb obtained their speech, and a multitude of sick recovered their health. What yet ? A woman is healed only by touching the border of his garment. Who can mention the number of the miracles which he wrought ? *Culcian* : and yet tho' God as he was, he was crucified. *Phileas* : yes, he was crucified for our salvation ; but he well knew he was to be so ; and it was voluntary, and of his own accord, that he suffered for us. Moreover, all the holy books had foretold those things of him. The Jews think they have the understanding of them, but it is certain they have it not. However there is nothing more clear ; if any one doubts of this, let him open the book, and let him read. *Culcian* : think that we have had a great regard for you : I could dishonour you in your own city, in the sight of your relations. *Phileas* : I have all the acknowledgment of it which you can desire ; but add a new favour to it. *Culcian* : ah well, what is it ? *Phileas* : it is to use your power. Do then what you are commanded. *Culcian* : are you then willing to die, and without having any reason for it ? *Phileas* : yes, I will die for my God, and for the truth. *Culcian* : teach me one thing ; was *Paul* also a God ? *Phileas* : he never was God. *Culcian* : what then was he ? *Phileas* : a man like us ; but the spirit of God

was in him, and wrought by him all the miracles which are attributed to him. *Culcian* : hearken, I would very willingly let you live in consideration of your brother. *Phileas* : should I presume to desire you to do also something in consideration of me ; it is to make use of the power against me which has been given to you. *Culcian* : again, if you were reduced to the utmost misery, and that in order to free yourself from it, you should ask me to die, I would make no difficulty to grant it to you ; but you are at your ease : what do I say, by your revenues alone you could almost make a whole province subsist, and you would quit your life. I cannot resolve with myself to deprive you of it : live then, but live to sacrifice to the gods. *Phileas* : I do not sacrifice, and in this I regard my own interest, and do myself a favour. The judges said to the governor : he has already sacrificed in the Phrontisthere. *Phileas* : there is nothing of it. *Culcian* : you are going to render a wife unhappy. *Phileas* : Jesus Christ, my Lord, is the Saviour of all souls : he calls me to a share of his kingdom and of his glory, he can also, if he pleases, call my wife thither. The judges said to the governor : *Phileas* demands a delay. *Culcian* turning towards *Phileas*, said to him : ah well, I grant it to you, think on yourself. *Phileas* : my choice is taken ; it is to suffer for Jesus Christ. Then the judges, the procurer of the emperor, and all the other officers of justice, having joined the relations and friends of *Phileas*, came to embrace his knees, conjuring him to have pity on a desolate family, and not to abandon his children at an age in which his presence was so necessary to them. But he, like a rock which remains immoveable without ever yielding to the violence of the waves, rejected their prayers with contempt ; and lifting up his heart to God, he protested that he only acknowledged the apostles and the martyrs for his relations.

AUGUST

AUGUST has XXXI Days.

- 1 *Tuesday*, St. Peter in chains, gr d *white*.
- 2 *Wednesday*, St. Stephen, P M *red*. M f 9 3 m.
- 3 *Thursday*, Invention of St. Stephen, 1 M fd *red*.
- 4 *Friday*, abst. St. Dominic, C d *white*.
- 5 *Saturday*, abst. St. Mary of Nives, gr d *white*.
- 6 9 SUNDAY after Pent. Transfiguration of our Lord, gr d *white*. In M com. of Sund. and of SS. Xystus, &c. last gospel of Sund. Vespers second of it, com. of St. Cajetan, of Sunday, and of St. Donatus, B M.
- 7 *Monday*, St. Cajetan, C d *white*.
- 8 *Tuesday*, SS. Cyriac, &c. Ms fd *red*.
- 9 *Wednesday*, of the vigil, *purple*. f M 10 n.
- 10 *Thursday*, St. Lawrence, M d 2 cl *red*. Of devotion. M of it. Vespers second of it, com. of SS. Tiburtius, &c. Ms.
- 11 *Friday*, abst. of the Octave, fd *red*.
- 12 *Saturday*, abst. St. Clare, V d *white*.
- 13 10 SUNDAY after Pent. fd *green*. In M com. Oct. and of SS. Hyppolitus, &c. Ms. Vespers of it, com. of the Oct. and of St. Eusebius, C.
- 14 *Monday*, fast of the vigil, *purple*.
- 15 *Tuesday*, ASSUMPTION of B V M d 1 cl *white*. M. of it. Vespers of second it, com. of St. Hyacinth. *A plenary indulgence, and during the Octave, in all the districts.*
- 16 *Wednesday*, St. Hyacinth, C d *white*. M l q 5 a.
- 17 *Thursday*, Octave-day of St. Laurence, M d *red*.
- 18 *Friday*, abst. of the Octave of Assump. fd *white*.
- 19 *Saturday*, abst. of the Octave, fd *white*.
- 20 11 SUNDAY after Pent. St. Joachim, father of B V Mary, C gr d *white*. In M com. Sunday, and of the Octave, last gospel of Sund. Vespers second of him, com. of St. Jane, of Sund. and of the Octave.
- 21 *Monday*, St. Jane de Chantal, wid d *white*.

- 22 *Tuesday*, OSave-day of Assumption, d *white*.
 23 *Wednesday*, St. Philip Benitius, C d *white*. f M 8n.
 24 *Thursday*, St. Bartholomew, Ap d 2 cl *red*. Of devotion. Mass of it. Second Vespers, com. of St. Lewis.
 25 *Friday*, abst. St. Lewis, K C fd *white*.
 26 *Saturday*, abst. St. Bernard, Abb C d *white*. (20 inst.)
 27 12 SUNDAY after Pent. St. Joseph Calas Sanctus, C d *white*. In M com. and last gospel of Sund. Vespers second of him to the little chapt. then the first of St. Augustin, com. of St. Joseph, of Sunday, and of St. Hermes M.
 28 *Monday*, St. Augustin, B C D d *white*.
 29 *Tuesday*, Decollation of St. John Baptist, d *red*.
 30 *Wednesday*, St. Rose of Lima, V d *white*.
 31 *Thursday*, St. Aidan, B C d *white*. M f q 9 n.
-

AMONGST the assistants there was a tribune of the army of Egypt, whose name was *Philoromus*. This officer seeing that *Phileas* resisted with an immovable firmness, the prayers and tears of his relations and friends, and that he freed himself with much wisdom and presence of mind from the captious questions of the governor, without seeming either moved or perplexed, he cried out with some sort of indignation: why do you endeavour so obstinately to overcome the generous resistance of this brave man? What use will it be of to you, to render him unfaithful to his God? Why would you have him renounce out of mere complaisance? Do you not see that his eyes are shut against your tears, and that his ears are deaf to your words? Believe me, a person is not much moved with a few tears when he considers the glory of heaven. The anger and spite which these just and smart reproaches excited in the minds of the judges, hastened the condemnation of *Phileas*, in which the generous

rous *Philoromus* was comprehended. They were both condemned to lose their heads. As they were led to punishment, the brother of *Phileas*, who was one of the judges, said : *Phileas* begs that his pardon may be granted him. This obliged *Culcian* to recall him, and say to him : do you beg your pardon ? To which *Phileas* answered : I beg my pardon ! God forbid : do not hearken to that unhappy man. So far from desiring that the sentence which condemns me to die should be revoked, that on the contrary, I have but most humble thank to give to the emperor, and to you, Lord, for my entering to day into the possession of a kingdom which Jesus Christ is pleased to share with me. In saying this he departed from the palace. When he was come to the place where he was to be executed, he stretched out his hands towards the east, and lifting up his voice, he said : “ my little children, “ my well beloved, you who seek God sincerely, “ hearken to me. Watch over your hearts, because “ the enemy is continually going about you, seeking “ his prey, and some heart that he may devour. As “ to our parts, we have as yet suffered nothing ; but “ we are going to begin to suffer ; we begin to be disciples of Jesus Christ. My dear brethren, observe “ exactly the commandments of our Lord Jesus “ Christ. Join us, my dear brethren, let us pray “ together to that incomprehensible Being, that pure “ Being, without any mixture, and without any imperfection, who is seated above the cherubims, who “ has made all things, who is the beginning and the “ end of all things, and to whom belong glory and honour in all ages. *Amen.*” He finished his life with his last word, and the executioners having immediately cut off his head, they likewise cut off the head of *Philoromus*. And these two holy souls, abandoning their bodies, went to unite themselves to Jesus Christ, who lives and reigns with the Father and the Holy Ghost for ages of ages. *Amen.*

SEPTEMBER has XXX Days.

- 1 *Friday*, abst. St. Raymund, C d *white*.
- 2 *Saturday*, abst. St. Stephen, K C fd *white*.
- 3 13 **SUNDAY** after Pent. fd *green*. M and
Vespers of it, with the com. commemorations.
- 4 *Monday*, of the Feria, *green*.
- 5 *Tuesday*, St. Laurence Justinian, B C fd *white*.
- 6 *Wednesday*, of the Feria, *green*.
- 7 *Thursday*, of the Feria, *green*.
- 8 *Friday*, abst. Nativity of B V M, d 2 cl *white*.
Of devotion In low M com. of St. Adrian.
Vespers second of it, com. of St. Gorgon. A
plenary indulgence, and during the Octave in the
middle district. f M 8 m.
- 9 *Saturday*, abst. of the Octave, fd *white*.
- 10 14 **SUNDAY** after Pent. Holy Name of B V M,
gr d *white*. In M com. and last gospel of Sund.
Vespers second of it, com. of St. Nicholas, of
Sund. and of SS. Protus, &c. Ms.
- 11 *Monday*, St. Nicholas Tolent. C d *white*. (Yester)
- 12 *Tuesday*, of the Octave, fd *white*.
- 13 *Wednesday*, of the Octave, fd *white*.
- 14 *Thursday*, Exaltation of H. Cross, gr d *red*. M l
q i i n.
- 15 *Friday*, abst. Octave-day of Nat. B V M d *white*.
- 16 *Saturday*, abst. SS. Cornelius, &c. B Ms fd *red*.
- 17 15 **SUNDAY** after Pent. Stigmas of St. Francis, d
white. In M com. and last gospel of Sunday.
Vespers second of it, to the little chapt. then the
first of St. Joseph, com. of the Stigmas, and of
Sunday.
- 18 *Monday*, St. Joseph a Cupertino, C d *white*.
- 19 *Tuesday*, SS. Januarius, &c. Ms d *red*.
- 20 *Wednesday*, fast, Ember-day, SS. Eustachius, &c.
Ms d *red*.
- 21 *Thursday*, St. Matthew Ap. and Evang. d 2 cl
red. Of devotion. M of it. Vespers second of
it,

The Martyrdom of St. Quirinus.

37

it, com. of St. Thomas, and of SS. Maurice, &c. Ms.

22 *Friday*, fast, Ember-day, St. Thomas, de Villanova, B C fd *white*. n M 11 m.

23 *Saturday*, fast, Ember-day, St. Linus, P M fd *red*.

24 16 *SUNDAY* after Pent. B V M of Mercy, gr d *white*. In M com. and last gospel of Sunday. Vespers second of it, com. of Sund.

25 *Monday*, of the Feria *green*.

26 *Tuesday*, SS. Cyprian and Justina, Ms *red*.

27 *Wednesday*, SS. Cosmas, &c. Ms fd *red*.

28 *Thursday*, St. Winceslaus, M fd *red*.

29 *Friday*, abst. St. Michael Archang. d 2 cl *white*. Of devotion. M of it. Vespers second, com. of St. Jerom. — *A plenary indulgence, and during the Octave, in the northern district.*

30 *Saturday*, abst. St. Jerom, C D d *white*. M f q 3 a.

The martyrdom of St. Quirinus, Bishop, Anno 309.

THE devil having excited a violent tempest against the church over the whole earth, and making use, in order to persecute the saints, of the powers of the world, who did not blush to become the ministers of his fury. The devil, I say, saw with pleasure his pernicious designs daily advance, the emperors declared for him, and the chief persons of the empire lent him their arms, to make war against the people of God. On one side *Maximian*, by bloody laws, threw disorder and dread into the army of the Lord, and on the other *Dioclesian* ravaged the churches of *Illerya* by sacrilegious ordinances, having associated to his tyranny, rather than to his empire, the cruel *Galerius*. These three impious Princes sent their edicts into all the provinces, and the governors were ordered to constrain the christians to sacrifice to idols, during

ing which they shut up the churches, and the priests of Jesus Christ, were reduced to this strange extremity, either to give incense to the false Gods, or to quit their lives in punishments.

The blessed *Quirinus* at that time was Bishop of *Siscia* in the upper *Pannonia*, *Maximus*, lieutenant of the governor, sent soldiers to seize him. The saint having had notice of it, went out of the city, and as he was seeking some place of retreat, he was taken and led to *Maximus*. Where were you fleeing, says that magistrate to him, when my people arrested you? The holy bishop answered, I did not flee, I only obeyed the orders of my master: for it has been said to us: if we are persecuted in one city, retire into another. *Maximus*: who is that master whom you so well obey? *Quirinus*: that master is Jesus Christ, who is also true God. *Maximus*: and do you know that the orders of the emperors are extended every where; they would have found you in what place soever you had been hidden; and he whom you call the true God could never have prevented your falling into our hands, as indeed he has not been able to guard you now from them. *Quirinus*: the God whom we adore is always with us; and in what place soever we are, he can assist us: he was with me when I was arrested, and now that I speak to you, he fortifies me, he encourages me, and it is he that answers you by my mouth. *Maximus*: by these long discourses you seek only to dispense yourself from obeying, or at least to delay it; take hold, read these divine characters with respect, delay no longer to submit to the orders which they contain. *Quirinus*: I do not receive them in this manner, because they are full of impiety, and contrary to the express order of God; they oblige his servants to sacrifice to your Gods, which are but imaginary divinities. It is not the same with my God, he is in heaven, upon earth, and in the sea; he is in all places, he is above all things, because he contains
and

and includes all things. *Maximus* : what fables are these thou art distributing, good man : Let us go, with the cenfor in our hands, come, and learn to day that there are gods which you do not yet know. You will not repent for having obeyed, and that submission will be better for you than many degrees of intelligence. Endeavour therefore to persuade yourself of the necessity of this submission : and if you are not yet convinced of the existence of our gods, feign at least to be so. If you do not, you may expect all sorts of torments, and at last a horrible death. *Quirinus* : those torments, with which you threaten me, will only augment my glory, and that horrible death with which you think to terrify me, will only be a passage to an eternal life, provided I do not render myself unworthy of it ; and in order to avoid this misfortune, I am fully resolved not to obey your emperors, but to obey only my God. I do not believe that your gods are gods, and therefore I will not burn incense upon the altar of devils. I know no other altar than that of my God, and upon that altar I have offered sacrifices, more than once, of an agreeable odour.

OCTOBER has XXXI Days.

- 1 17 SUNDAY after Pent. Holy Rosary of B V M, gr d *white*. In M com. of St. Remy, of Sund. and last gospel of Sund. Vespers second of it, com. of Holy Angel-guardians, and of Sunday.
- 2 Monday, Holy Angel guardians, d *white*.
- 3 Tuesday, St. Thomas of Hereford, B C d *white*.
- 4 Wednesday, St. Francis of Assisium, C d *white*.
- 5 Thursday, SS. Placid, &c. Ms. *red*.
- 6 Friday, abst. St. Bruno, C d *white*.
- 7 Saturday, abst. of our B Lady, *white*. f M 5 a.
- 8 18 SUNDAY after Pent. St. Briget, wid d *white*. In M com. and last gospel of Sund. Vespers second

- cond of her, com. of Sunday, and of SS. Denis, &c. Ms.
- 9 *Monday*, SS. Denis, &c. Ms fd *red*.
- 10 *Tuesday*, St. Paulin, B C d *white*.
- 11 *Wednesday*, St. Francis Borgia, C fd *white*.
- 12 *Thursday*, St. Wilfred, B C d *white*.
- 13 *Friday*, abst. St. Edward, KC d 2cl *white*, an Oct.
- 14 *Saturday*, abst. St. Calistus, PM fd *red*. M 1 q 8 m.
- 15 19 SUNDAY after Pent. St. Teresa, V d *white*.
In M com. Oct. and of Sund. and last gospel of Sund. Vespers second of her, com. of Sunday, and of the Oct.
- 16 *Monday*, of the Octave, fd *white*.
- 17 *Tuesday*, St. Hedwige, wid fd *white*.
- 18 *Wednesday*, St. Luke Evang. d 2 cl *red*.
- 19 *Thursday*, St. Peter Alcantara, C d *white*.
- 20 *Friday*, abst. Octave-day of St. Edw. d *white*.
- 21 *Saturday*, abst. SS. Ursula, &c. V Ms gr d *red*.
- 22 20 SUNDAY after Pent. St. John Cantius, C d *white*. In M. com. and last gospel of Sunday. Vespers second of him, com. of Sund. n M 3 m.
- 23 *Monday*, of the Feria, *green*.
- 24 *Tuesday*, of the Feria, *green*.
- 25 *Wednesday*, St. John of Beverley, B C d *white*.
- 26 *Thursday*, St. Evaristus, P M *red*.
- 27 *Friday*, abst. of the vigil, *purple*.
- 28 *Saturday*, SS. Simon and Jude, Ap. d 2 cl *red*. Of devotion. M proper. Vespers second of it, com. of ven. Bede, and of 21 Sunday.
- 29 21 SUNDAY after Pent. ven. Bede, C d *white*. In M com. and last gospel of Sund. Vespers second com. of Sund.
- 30 *Monday*, of the Feria, *green*, M f q 7 m.
- 31 *Tuesday*, fast, of the vigil, *purple*.

MAXIMUS : your folly will be dreadful to you, and perhaps it may occasion your death. Believe me, sacrifice to the gods. **Quirinus** : I do not sacrifice to devils ; for it is written : all the gods of the nations are but devils (*Pf. 95.*) Then *Maximus* caused him to be beaten with many blows with a stick. After *Quirinus* had received them, *Maximus* said to him : open your eyes at last, and acknowledge that the gods of the empire are omnipotent. This confession will obtain you a place amongst the priests of *Jupiter* ; but if you always persist in your incredulity, I will send you to the governor of the province, who will give you no quarter, and you will be condemned to death without remission. **Quirinus** : it will then be that I shall be truly a priest, and shall perform the sacred functions of priesthood, by offering myself in sacrifice to my God. Moreover the strokes which you have ordered to be given me, have done me no ill : I will freely deliver myself to the greatest torments, that those who are under my conduct may know, that the way of sufferings is the shortest and most easy road to arrive at heaven. **Maximus** : let him be taken to prison, and loaded with chains ; we shall see if that treatment will render him more wise. **Quirinus** : the prison does not frighten me, it can only be to me an agreeable abode, since I shall be there with my God, who is always with those who adore him and who love him.

The holy bishop, being loaded with a large chain, was led into prison. At his entrance into it, he made this prayer to God ; I give thee thanks, O Lord, because thou hast been pleased that I should suffer for thee. I beseech thee, O my God, that all those who are detained here, may know that I adore the true God, and may believe that there is no other God but thee. At midnight the prison appeared entirely illuminated with a great light ; the gaoler full of astonishment went into the chamber of the saint, and throwing

throwing himself at his feet, he said to him weeping : pray to the Lord that he may grant me mercy, for I believe there is no other God but he whom you serve. The holy bishop exhorted him to persevere, and baptised him in the name of our Lord Jesus Christ. At the end of three days, *Maximus* sent away *Quirinus* into the first *Pannonia*, to be judged by *Amantius*, and to undergo the last punishment, conformably to the edict of the emperors.

When the blessed martyr had entered into *Pannonia*, he was conducted from city to city wearing his chain, and was shewn in that condition to all those which are along the *Danube*. At last he was presented to *Amantius*, as he was returning from *Scarabantia*. But he judged it proper to send him before him to *Sabarcia*, where he remitted the preparation of his trial. In the mean time many christian women came to the holy bishop, and brought him all sorts of refreshments. And it happened that as he would bless the bread and wine which they offered him, the chains fell off his hands of their own accord, in order to give him liberty to make the benediction. After he had taken something, and those holy women were retired, they obliged him to set forward towards *Sabaria*. Some days after his arrival in that city, *Amantius* ordered him to be brought into the midst of the theatre. I will have you tell me, says he to him, if all that be true which is mentioned in the interrogatory which you have given before *Maximus* ; you seem there to be furiously obstinate in your sentiments.

NOVEMBER has XXX Days.

1 *Wednesday*, ALL-SAINTS, d r cl white. M and V of it. Vespers of the dead are to be said, d black. A plenary indulgence, and during the Octave, in all the districts.

2 *Thursday*,

- 2 *Thursday*, The Commemoration of all the Faithful departed, d *black*. Therefore it is a holy and pious thought to pray for the dead, that they may be loosed from their sins. 2 Machab. xii. 46. May the Lord grant him (*Onesiphorus*) to find mercy from the Lord in that day. 2 Tim. i. 18.
- 3 *Friday*, abst. St. Winefred, V M d *red*.
- 4 *Saturday*, abst. St. Charles, B C d *white*.
- 5 22 SUNDAY after Pent. fd *white*. In M com. Oct. Vespers of it, com. of the Octave.
- 6 *Monday*, of the Octave, fd *white*. Term begins. f M 2 m.
- 7 *Tuesday*, of the Octave, fd *white*.
- 8 *Wednesday*, Octave-day of All-Saints, d *white*.
- 9 *Thursday*, dedicat. of St. Saviour's church, d *white*.
- 10 *Friday*, abst. St. Andrew Avellin, C fd *white*.
- 11 *Saturday*, abst. St. Martin, B C d *white*.
- 12 23 SUNDAY after Pent. fd *green*. M of it. In Vespers com. of St. Didace; with the common commemorations. M l q 8 n.
- 13 *Monday*, St. Didace, C fd *white*.
- 14 *Tuesday*, St. Erconwald, B C d *white*.
- 15 *Wednesday*, St. Gertrude, V d *white*.
- 16 *Thursday*, St. Edmund, B C d *white*.
- 17 *Friday*, abst. St. Hugh, B C d *white*.
- 18 *Saturday*, abst. Dedic. of App. church, d *white*.
- 19 24 SUNDAY after Pent. St. Elizabeth, wid d *white*. In M com. of 6 Sunday after Epiph. and of St. Pontian, last gospel of 6 Sunday. Vespers first of St. Edmund, com. of St. Elizabeth, and of 6 Sunday after Epiph.
- 20 *Monday*, St. Edmund, K M gr d *red*. n M ro n.
- 21 *Tuesday*, Presentation of B M ary, gr d *white*.
- 22 *Wednesday*, St. Cecily, V M d *red*.
- 23 *Thursday*, St. Clement, P M fd *red*.
- 24 *Friday*, abst. St. John a Cruce, C d *white*.
- 25 *Saturday*, abst. St. Catharine, V M d *red*.

- 26 25 SUNDAY and last after Pent. St. Felix of Valois, C d *white*. In M com. of 24 Sund. and of St. Peter, last gospel of 24 Sunday. Vespers second of St. Felix, com. of Sund. 24 after Pent. and of St. Gregory.
- 27 Monday, St. Gregory Thaum. B C fd *white*.
- 28 Tuesday, St. Martin, P M fd *red*. (12 inst.) Term ends. M f q 9 n.
- 29 Wednesday, of the vigil, *purple*.
- 30 Thursday, St. Andrew, Ap. d 2 cl *red*. Of devotion. M and V of it.

QUIRINUS answered : I have confessed the true God at *Siscia*, I have never adored any but him ; he is the only and the true God. *Amantius* : I can hardly resolve with myself to make you suffer at the age in which I see you are ; I will first try the way of mildness and persuasion ; I wish at least that you may yield : is there nothing in the assurance of life which I give you that affects you ; cannot it make you change your opinion ? You may make a happy old age for yourself, obey the edicts, and serve the gods. *Quirinus* : let not my age hinder you ; the faith which I preserve inviolable to my God, can render me superior to the most frightful torments. Do not then expect that I should retract ; neither the sweets of a happy life, nor the horrors of a cruel death, shall never be able to make me change one single article of my belief. My soul is immoveable against all your attacks. *Amantius* : who makes you run thus to death, for being unwilling to seem to have some deference to the orders of your prince, and some respect for religion. What fury ? To chuse rather to lose your life, than to save it by a simple disavowal ; since there is scarce any man to whom violence need be done to oblige

oblige him to disavow a fault he has been guilty of, if he can save his life thereby. Live, live, and redeem your days by a little submission, and no longer shew so great a repugnance to obey our laws. *Quirinus* : a man who should love life, or who should be weakened by age, might yield to your discourses ; but as to my part, who have learnt of my God, that a life which is not subject to death is to follow this immediately, I am far from being deluded ; I shall arrive faithful at the end of my course. The condition of those persons of whom you now speak, is quite different from mine : for when they think to prolong their life by renouncing their God, they die effectually ; and I by confessing my God, though I seem to die, yet I do but advance towards eternal life ; and if, in a word, I do not obey your laws, it is because I cannot reconcile them to those of Jesus Christ. *Amantius* : since you always oppose an obstinate resistance to all that we have thought proper to say to you, in order to oblige you to submit to the orders of the emperors, you must serve for an example to all christians, that the kind of your death may retain those in their duty who are not yet weary of living like you.

Therefore after the governor had made the holy bishop endure several sorts of torments, he at last caused a mill stone to be hung to his neck, with which he was cast into the river which runs by *Sabaria*. He was a long time seen carried upon the water, speaking to the people who were upon the bank of the river, and exhorting them to continue faithful to God, without being turned from thence by the fear of a like punishment. But at length having begged of God that he might be immersed, he sank immediately to the bottom. His body was found a little below the place where he was drowned. They withdrew him from the water, and built a chapel upon the shore. In regard of his body, it reposes in a church near one of the gates of the city, to which a great concourse of people

ple resorts every year. The blessed *Quirinus*, bishop of *Siscia*, a martyr of Jesus Christ, suffered the 4th of *June*, and was crowned by our Lord Jesus Christ, to whom be honour, glory, and power, for ages of ages. *Amen.*

D E C E M B E R has XXXI Days.

- 1 *Friday*, abst. of the Feria, *green*.
- 2 *Saturday*, St. Bibian, V M fd *red*.
- 3 1 SUNDAY of ADVENT, fd *purple*. Mass of it. Vespers first of St. Peter, com. of Sund. and of St. Barbara.
- 4 *Monday*, St. Peter Chrysologus B C D, d *white*.
- 5 *Tuesday*, St. Birin, B C d *white*. f M 1 a.
- 6 *Wednesday*, fast, St. Nicholas, B C d *white*.
- 7 *Thursday*, St. Ambrose, B C D, d *white*.
- 8 *Friday*, fast, Conception of B V M, d 2 cl *white*. Of devotion. In M com. Feria. Vespers second of it, com. of St. Francis, and of the Feria.
- 9 *Saturday*, abst. St. Francis Xavier, C d *white*. (3 inst.)
- 10 2 SUNDAY of Advent, fd *purple*. In M com. of Oct. and of St. Melchiades. Vespers of it, com. of St. Damasus, and of the Octave.
- 11 1 *Monday*, St. Damasus, P C fd *white*.
- 12 *Tuesday*, of the Octave, fd *white*. M 1 q nn.
- 13 *Wednesday*, fast, St. Lucy, V M d *red*.
- 14 *Thursday*, of the Octave, fd *white*.
- 15 *Friday*, fast, Octave-day of Concep. d *white*.
- 16 *Saturday*, abst. St. Eusebius, B M fd *red*.
- 17 3 SUNDAY of Advent, fd *purple*. M and V of it. Anth. O Sapientia.
- 18 *Monday*, of the Feria, *purple*.
- 19 *Tuesday*, of the Feria, *purple*.
- 20 *Wednesday*, fast, Ember-day, of it, *purple*. n M 5 a.
- 21 *Thursday*,

- 21 *Thursday*, St. Thomas Ap. d 2 cl *red.* Of devotion. In M com. Feria. Vespers second of it, com. of the Feria, Anth. *O Oriens.*
- 22 *Friday*, fast, Ember-day, of it, *purple.*
- 23 *Saturday*, fast, Ember-day, of it, *purple.*
- 24 4 SUNDAY of Advent, fd *purple.* M of the vigil, com. of Sund. Vespers first of Nativity.
- 25 *Monday*, NATIVITY of our Lord JESUS CHRIST, d 1 cl *white.* At the end of the first and second M the gospel of St. John is said, but at the end of the third M the gospel of the Epiphany is said. Vespers second of it, com. of St. Stephen. *A plenary indulgence, and during the Octave, in all the districts.*
- 26 *Tuesday*, St. Stephen, 1 M d 2 cl *red.* Of devotion. In M com. Nativ. Vespers as on Nativ. to the little chapt. then of St. Stephen, com. of St. John, and of Nativity.
- 27 *Wednesday*, St. John, Ap. and Evang d 2 cl *white.* Of devotion. In M com. of Nativ. and of St. Stephen. Vespers as on Nativ. to little chapt. then of St. John, com. of H. Innocents, of Nativ. and of St. Stephen.
- 28 *Thursday*, H. Innocents, d 2 cl *purple.* Of devotion. In M com. of Nativ. of St. Stephen, and of St. John. Vespers as on Nativ. to little chap. then of St. Thomas, com. of H. Innocents, and of Nativ. M f q 8 m.
- 29 *Friday*, abst. St. Thomas of Cant. B M d 1 cl *red.* Of devotion. In M com. Nativ. Vespers as on Nativ. to little chap. then second of St. Thomas, com. of Nativity.
- 30 *Saturday*, abst. of the Octave of Nativ. fd *white.*
- 31 SUNDAY within the Octave, St. Silvester, P C d *white.* In M com. of Sund. and of the Ocls. last gospel of Sund. Vespers first of the Circumcision, no com.

Laudate Dominum omnes populi.

Next Year, 1787, Easter-day will be 8 of *April.*

The

The Acts of St. Peter Balsamus, Anno Domini, 311.

PETER BALSAMUS, originally from the environs of *Eleutheropolis*, having been arrested during the persecution in the city of *Aulana*, was presented to *Severus*, governor of the province. *Severus* said to him: What is your name? *Peter*: I am called *Balsamus*, by the name of my father, and in baptism I received that of *Peter*. *Severus*: What country and family are you of? *Peter*: I am a christian. *Severus*: What employ have you? *Peter*: Can I have a more honorable employ than that which I have mentioned, and what can a person do better in the world, than to be a christian? *Severus*: Have you your father and mother still? *Peter*: I have neither father nor mother. *Severus*: You do not speak the truth; for I am credibly informed that you have them both. *Peter*: The gospel requires, that when we are called to give a reason of our faith, we renounce all things. *Severus*: Have you a knowledge of certain ordinances of the emperors? *Peter*: I have a knowledge of the ordinance of my God, who is the true and sovereign monarch of the world. *Severus*: You shall know then, that there is an edict of the most clement emperors, which implies that all christians shall sacrifice to the gods, or be punished with death. *Peter*: You shall know then also, that there is a commandment of the Great Eternal King, which implies, that if any one sacrifice to the devil, he shall be exterminated. Which do you counsel me to obey, and which of the two do you think I ought to chuse, whether to die by your hands, or to fall into those of the Great King, of the True God, and to be eternally unhappy? *Severus*: Since you ask me my counsel, I will tell you, that you ought to obey the edicts, and sacrifice to the gods. *Peter*: I cannot resolve to sacrifice to gods of wood and stone, as those are which you adore. *Severus*: You offend us; and do you know that I can
avenge

avenge this injury by your death? *Peter*: I had no intention to offend you, I only tell you what is written in the divine law. The idols of the nations, says it, are but gold and silver, the work of mens hands. They have a mouth, eyes, a nose, hands, and feet; and they can neither speak, see, smell, touch, nor walk. And it says afterwards: that those who make such gods, shall become like them, as well as those who put their confidence in them. (Pf 113.) If the Holy Ghost makes his prophet say this, what injury do I do you, by saying that you are like stones and wood; and should it not rather be me that ought to be offended, because you would make me like you? *Severus*: Have compassion of yourself, and sacrifice. *Peter*: To have a true compassion of myself, I must not sacrifice, nor stray from the truth. But because you are not illuminated with the light of faith, you neither desere to my words, nor to the divine law, which forbids such sacrifices, do what you are ordered. *Severus*: I am very willing to have patience still, I give you time to think on yourself; that is, to think on saving your life. *Peter*: That delay is unprofitable, time will never make me change. Do then now, what you will be obliged to do in a little, and finish the work which the devil, thy father, has so well begun; for I shall never do what thou wouldst persuade me to do; which Jesus Christ, my Lord, whom I adore, will not permit me.

The governor making him be hung up in the air, said to him: What sayest thou now, *Peter*? dost thou begin to know what the rack is? Ah, well, wilt thou sacrifice? *Peter*: add still iron claws, and speak to me no more of sacrificing to your devils: I have told you so many times, that I sacrifice only to my God, for whose love I suffer. The governor made his torments be augmented. The saint gave not the least groan. He only sang these words of the prophet: I have asked one thing of the Lord, and will ask it of him

44 *A short Account of St. Paschal Baylon, &c.*

him continually ; which is to dwell in the house of the Lord all the days of my life. What shall I return to the Lord for all the benefits which he has granted me ? I will take the cup of salvation, and I will invoke the name of the Lord. (Ps. 26.) ¶ This mild indifference which the saint shewed for his punishments, provoked the governor so much, that he made other executioners advance, who came to relieve the first. Those who were present, seeing the blood flow upon the pavement, cried out to him : Yield, be not lost, sacrifice, and free thyself from these horrible torments. The holy martyr answered them : Do you call these torments, as to my part, I feel no pain. But I know if I should want fidelity to my God, I ought then to expect real pains, and inconceivable torments. The governor said to him : *Peter Balsamus*, sacrifice, or you shall repent it. *Peter* : I will not sacrifice ; neither shall I repent it. *Severus* : I am going to pronounce sentence against you. *Peter* : That is what I impatiently expect. Then *Severus* pronounced this sentence : We ordain that *Peter Balsamus*, for having refused to obey the edicts of the invincible emperors, and shewn a plain contempt of their orders, and for having obstinately defended the law of the crucified, shall himself be fixed to a cross. Thus that blessed athlet of Jesus Christ had the honor to expire in the same punishment as his God and divine master.

A short account of St. Paschal Baylon, put in the Calendar on the 17th of May, by Pius VI. March 13, 1784.

PASCHAL BAYLON was born of poor and pious parents in the town of the beautiful tower *Siguenza* in the diocese of *Aragon*, and in his tender years gave many tokens of future sanctity. Being endowed with an excellent wit, and very studious of
bea-

heavenly things, he spent his childhood and his youth in tending the flocks : which manner of living he therefore chiefly loved, because, in the first place, he thought it profitable and suitable to nourish humility, and to preserve innocence. He was moderate in victuals, assiduous in prayer, and had gained so great an authority amongst his cotemporaries and companion, that by composing their differences, correcting their mistakes, instructing their ignorance, and rousing their sloth, he was respected with the greatest affection, and loved as the father and master of all. He was called blessed even then by the most part. But he who had sprung up so happily in the world, even in a desert and waterless land, a flower of the vallies, planted in the house of the Lord, spread every where a wonderful odour of sanctity. Therefore Paschal having brought himself to the custom of a more severe life, and being admitted into the order of the Discalced Minors of the stricter observance, he rejoiced as a giant to run his course, and yielding himself entirely to the Lord to be cultivated, he considered day and night by what means he might conform himself more and more to him. Thus it happened in a short time, that they also who were more advanced, proposed him to themselves to be imitated as an example of seraphic perfection. But he put himself in the humble station of servants, esteeming himself as the dregs of all, and undertaking the most difficult and abject services of the house with the greatest cheerfulness, as due to him by a certain peculiar right, he performed them with humility and suffered them with patience. He afflicted the flesh, when it would sometimes resist the spirit, by a continual mortification, and reduced it into servitude ; but he carried his mind daily, being the more fervent by an assiduous self-denial, to those things which were before him. He honoured the blessed Virgin mother of God by daily services, and prayed to her with a filial confidence, as his mother, to whose protection he devoted.

voted himself from his infancy. But it is difficult to express, how ardent an affection of devotion he possessed towards the most blessed Sacrament of the Eucharist, which he seemed to retain even when dead and in a corpse; for whilst he laid in the coffin, he opened and shut his eyes twice at the elevation of the sacred Host, to the great admiration of all that were present. He professed the truth of that holy Mystery publicly and openly amongst heretics, and suffered many and grievous things for the same cause, being even frequently reduced to death, but was delivered from the hands of the impious by a singular providence of God. He was often deprived of all his senses during his prayer, and languished in a sweet fainting of love, at which time he was thought to have drawn that heavenly science, by which an ignorant and unlearned man was enabled to resolve questions upon the most difficult mysteries of faith, and even to write some books. At length being full of merits, he happily passed to the Lord, at the same hour as he had foretold, in the year of salvation, 1592, on the 17th of May, the same festival of Pentecost returning in which he was born, being 52 years of age. With which virtues and others being illustrious, and eminent with miracles, as well in his life-time as after his death, *Paul V.* chief bishop, named him blessed, and *Alexander VIII.* inscribed him in the catalogue of Saints.

11 12 36

The Prayer.

O GOD, who didst adorn blessed *Paschal* thy confessor with a wonderful love towards the sacred mysteries of thy body and blood; mercifully grant that we also may deserve to receive the same nourishment, which he received in that divine banquet of the spirit. Who livest, &c.

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